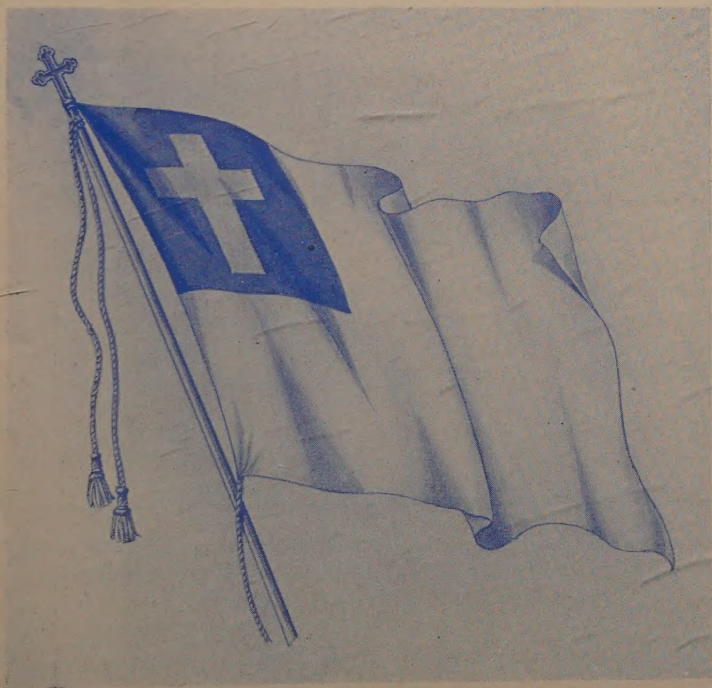


THE EXPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



"In the name of our God we will set up our banners . . . Some trust
in chariots, and some in horses: but we will remember the Name of
the Lord our God."—Psalm 20.

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

SUCCESS

These questions are put, by an unknown author, to every seeker for success:

You want success. Are you willing to pay the price for it?

How much discouragement can you stand?

How much bruising can you take?

How long can you hang on in the face of obstacles?

Have you the grit to try to do what others have failed to do?

Have you the nerve to attempt things that the average man would never dream of tackling?

Have you the persistence to keep on trying after repeated failures?

Can you cut out luxuries? Can you do without things that others consider necessities?

Can you go up against skepticism, ridicule, friendly advice to quit, without flinching?

Can you keep your mind steadily on the single object you are pursuing, resisting all temptations to divide your attention?

Are you strong on the finish as well as quick at the start?

Success is sold in the open market. You can buy it—I can buy it—any man can buy it who is willing to pay the price for it.

HUMANITY'S GREATEST NEED

To awaken and ennoble the spirit.

To free and train the mind.

To secure worldwide peace, freedom, and justice.

To bring population and resources into balance.

To conserve and develop both human and natural resources.

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JULY, 1953

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HE'S LOOSE IN THE WORLD

C. IRVING BENSON

LOOKING AT the Church today, an observer might be tempted to wonder whether it actually believes that Christ is alive in the world. We repeat regularly: "The third day He arose again . . .", but do we believe and know that the fact is something much more exciting than an historical statement repeated from our service books? Do we know that it is an affirmation about the present? Christ is alive NOW!

There is something worse than death holding men and women in its grip today. We are hemmed in by a feeling of helplessness—the paralyzing and deadly power of this material world is too much with us. There is a great deal of idealistic aspiration. In every land there are many people who want to outlaw war and set about building up a human society which will at least be decent if not divine.

How pathetically ineffective all this goodwill seems to be! The mass prejudice, selfishness and moral laziness of the world appear to defeat it. A recent Gallup poll revealed that a majority of people do not regard the prospects of world peace as very bright. Why is this? The root cause is a spiritual one. We adopt, almost unconsciously, a defeatist attitude that paralyses our energy, because we do not know the real meaning of the Resurrection message. The real meaning of the Resurrection is that *nothing* on earth, *nothing* in the universe can hold down the spirit of Christ.

After Dr. Cameron Lees, the friend of Queen Victoria, resigned from St. Giles Cathedral, the scene of his great ministry in Edinburgh, he wrote a letter to Lady Victoria Campbell in which he referred to his spiritual loneliness in the little town to which he had retired. He had gone to church, his mind filled with tender memories of his wife and children, who had passed within the veil,

but in all the service there was not a word about the glorious hope of immortality, nor about the communion of Saints and reunion in heaven. There was much said and sung about the Crucified Saviour, but no word about the *living Christ*. "I came away," he wrote, "with an aching and a desolate heart." That little parish church is not at all exceptional.

On the Isle of Capri in the shimmering Bay of Naples they observe the day of Resurrection in a beautiful ceremony. If we could climb the long flight of steps from the shore up past the picturesque old houses, by the orange groves and vineyards, we should come to the Church, where we would find an eager crowd of people—women in their colored island costumes, men with sunburnt faces and eager children with jet-black eyes. We should see the priest coming with his acolytes, chanting as they approach the Church where a service is held. Then they reappear and people and priests all stand on the open space in front with the wide sapphire sea below and the blue dome of the sky above them. Many of the people, we shall notice, have bird-cages in their hands. At a given signal the cages are opened and the birds are set free, and they stretch their glad wings as they fly upward above the crowd and into the sunshine. Here is a beautiful piece of symbolism, which strikingly expresses the liberation which is at the heart of the Resurrection message,—*the opened gate of death and the opened heaven*.

I set beside that custom of the Isle of Capri an incident which, if I recall rightly, belongs to Napoleonic days. A British seaman had been taken prisoner and after weary years of miserable confinement was finally released. Home and then to sea again, his ship called at a port in Algiers. Strolling through the colorful markets, he saw a canary in a little wooden cage and bought it. Then, to the

Melbourne, Australia

astonishment of the swarthy sons of Allah, he deliberately opened the gate of the cage and let it escape. He *knew* what it was to be imprisoned.

John Masefield has given to English literature in our time many lines of verse that will go singing down through the years. His lyrical expression of the exaltation of the experience of conversation,—

"O glory of the lighted mind . . ."

is such a line, but he has written no line of verse more stirring to the imagination than that spoken by a Roman soldier near the end of his poetic drama. "The Trial of Jesus." Procula, the wife of Pilate, is represented as being deeply disturbed over the crucifixion of Jesus. When a Roman soldier brings the news that the stone has been rolled away from the tomb, and the tomb found empty, she is greatly perplexed and excited. She asks the soldier eagerly, "Where do you think He is?"

The soldier makes this answer, "Let loose in the world, lady, where neither Roman nor Jew can stop His truth!"

"LOOSE IN THE WORLD, lady." What a picture of the meaning of the Resurrection! Here is life issuing from the imprisonment of death. To die is *not* destruction but liberation. It means more than victory over death. It is life horizoned, lifted up into a roomier universe. There in the heavens the soul can forever spread its wings without the weight of mortality to hinder it.

Jesus is loose in the world in many ways. The Christian doctrine of immortality makes tremendous affirmations about man. It puts a value on man that has never been understood

apart from Christ. It says that the least human being is priceless in the sight of God. That, as Professor Laccock says, is a revolutionary force beside which communism is an afternoon tea. It calls upon us to treat men everywhere as the sons of God. No faith can live in the mind which does not renew itself in experience. As we make the social implications of immortality the guide and test of our human relationships, that very practice will give more reality to our faith than centuries of argument, ritual and preaching.

There was never a time when this faith in immortality was more desperately needed than today. So many have lost their gallant young sons and long for the sight and sound of that youthful energy which they know can never be stilled through the breaking of the bodily form. Let us free the imagination, and pick out faces of those whom we have known and loved, long since lifted into a roomier universe.

The obstacles which blind us to these facts and seem so stubborn are built up through our fears. There is no limit to the creative power of Christ, if we will only believe that He is living and working in this world, waiting to work through the minds and lives of His friends, His followers. Nothing in the universe can hold down the spirit of Christ. —*Melbourne Herald*.

"*Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing ye shall receive.*" Matt. 21:21-22.

Attention! Your Flag!

Stand straight! Attention, please!
Your flag is marching in the breeze.
They usher it with beating drums
And crashing cymbals. Here it comes!

The Guard of Honor steps with pride
And flanks the colors on each side.
Hats off! Attention, please:
Your flag is marching in the breeze!

Place your right hand over your hearts,
Keep it there 'til it departs;
Say a tender, grateful prayer
For those who died for it out there.

Whose eyes no more the colors see,
Whose voice no more will blend as we
Send rousing cheers in echoed chain—
Hushed heroes sleep, but not in vain.

For, look! The flag is passing by
And teardrops stand in gentle eye,
And children's faces lift and light,
As to a mother in the night.

Hearts beat faster! Bugles blare!
Drums like thunder rend the air,
Its shining stars dark bondage routs,
As hearts leap up and freedom shouts:
Attention, please! Your flag!

—Hazel Samcoe, West Falls, N. Y.

THE LIFE AND TEACHINGS OF JESUS

FRANCIS JAMES MALZARD

WE HAVE seen Jesus, fully man and fully God, but in the form of the complete and glorious man, presenting a new way of life and calling upon all men to REPENT; that is, to change their old way of life and adopt the new and wonderful way He taught and He lived. He did not seek to destroy the old idea of law but He came to re-interpret it. His principal work was to make men understand what God was like and to urge men to be Godlike. What we, in our highest moments, would like to be, Jesus was continually.

We have seen His humility. When the household servant omitted to wash the travel stained feet of the guests, Jesus girded Himself with a towel and performed that service. And He did it without ostentation. A boy of twelve was seen carrying a little fellow of about three up a hill. Someone said "I'm sorry you have to carry such a burden." The boy answered, "He's not a burden, he's my brother." The feeling back of this sort of conduct is LOVE. All of us, if we have any trace of love, will do things for our dear ones that we couldn't be hired to do for money. God is love. We have seen Him as one who mourns over the consequences of sin. "O Jerusalem . . . how often would I have gathered thee . . . but ye would not." We have seen His mercifulness. "Where are thine accusers? . . . Neither do I condemn thee . . . go and sin no more."

We have seen the purity of His heart. When the woman who was a sinner intruded into the banquet room to do honor to Him He did not suspect her of evil motives but accepted her at her true value.

We have seen His desire for peace. When His cousins James and John, the "sons of thunder," wanted to bring down fire on the Samaritans He showed them He had not come to destroy but to save. When Peter cut off the ear of the servant of the High Priest He healed him at once. Godlike is the peace-maker.

Today I want you to look at His courage. A young minister I once knew was working

as an assistant in a rescue mission. A woman of evil life whom we shall call Kate, was in the habit of coming to the mission. Her motives in coming there were far from pure. While she made loud protestations of seeking salvation it appeared her real purpose was to attract the attention of the men who came there. At last the director gave orders she was to be refused entrance. The young minister was left in charge one evening with the strict injunction that Kate was to be ejected if she came. She did come and the young man told her she must leave. "But," he added, "They've given you up, Kate, but God has not given you up and I have not. I will come and see you tomorrow." One will realize the courage it took for a young unmarried minister to visit a brothel. But he went. He pleaded with Kate and prayed with her. She mocked him and treated him shamefully. A few days later the young man was taken ill and died. Two years afterwards, Kate came to the mission, clean and sober. She told the director her story. "I'm Kate. A few days after you ordered me to be kept out of the mission the young man came to see me. I was half drunk and I laughed at him. Then I saw his picture in a newspaper. He was dead. I've not touched a drop of drink since and I've gone straight. I'm a scrub woman at an office building." There is the Christian spirit. Poor in spirit, mourning over sin, merciful, pure in heart. **GODLIKE.**

Remember, Jesus did not put Himself in the road for trouble, but, calmly and quietly, He taught and lived the new way of life heeding not at all the opposition of Scribe, Pharisee or tetrarch. He could easily have compromised. The official religionists would have accepted Him gladly if He had let them direct His movements. Opposition to them would, He knew, bring about His death. In Galilee, as we saw last week, Herod might have come over on His side but Jesus scorned the advances of the sneering tetrarch.

Jesus was supremely conscious of the danger of His position. We noticed how He had a small ship ready in which He might have escaped when He finally broke with the Pharisees and the Herodians. He did not fight with His opponents in the synagogue at Nazareth, but passing quietly among them, He went away.

But He never yielded a single point. When He determined to go to Jerusalem He knew He was going to His death. He had avoided death several times before, but now . . . the time was come. His disciples begged Him not to go. But "He set His face." The opposition

of the Samaritans, the threats of the priests or the chicanery of Herod had no effect upon His decision.

In the garden we witness His human nature. He prayed "If it be possible that the cup might pass." But it didn't pass. It couldn't pass. Sweat, as drops of blood, fell from His face. But, squaring His shoulders He went forward.

Here is the Christian's example. The Christian does not seek martyrdom. This has not always been understood and there can be no doubt that some of those we hail as Christian martyrs were neurotic persons who deliberately sought unpopularity. This is exhibitionism and Jesus frowned sternly on that. He refused to cast Himself down from the pinnacle of the temple. He refused to allow His friends to proclaim His divinity before the proper time. But "In the fulness of time" He did not hesitate to face death. His human frame shuddered at the thought.

Following His example,

"A glorious army, men and boys,

The matron and the maid,"

through the centuries, have faced mockery, persecution and death.

"If it be possible, as much as lieth in you, live peaceably with all men," said the Apostle Paul. Anyone who is active in the Christian life knows how difficult this is. To differentiate between prejudice and righteousness calls for much prayer and forbearance. But when a really moral issue arises, the Christian stands firm. He "sets his face" to travel in the right path. **BE THOU FAITHFUL UNTO DEATH AND I WILL GIVE THEE A CROWN OF LIFE.**

Read Romans 8:31-39, Romans 12.

The general text of this series is the statement by Mark to the effect that Jesus came preaching "The Kingdom of God is at hand," and urged His hearers to change their manner of life and have faith in the good news.

Those who accept the new and wonderful way of life taught by Jesus and lived by Him are assured of salvation. It is not so much that they will "Go to heaven" as that they **ARE IN HEAVEN NOW**. The Kingdom of heaven is simply another translation of the phrase "Kingdom of God."

The citizens of the Kingdom of heaven live in the world but they are not especially concerned with it, save as they seek to enlist non-citizens in its ranks. "If a man be in Christ," says Paul, "he is a new creature, old things are passed away; behold, all things are become new."

Matthew 10:29. "Are not two sparrows sold for a farthing and one of them shall not fall on the ground without your Father . . . ye are of more value than many sparrows." Luke 12:6. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God."

Two sparrows for half a cent, five for two half cents, one is practically worthless. Yet in the eyes of God, that sparrow is of supreme value.

The follower of Jesus is not a pilgrim or a stranger, he is a Son living at home. Like his Master, the Christian will enjoy the honest pleasures of life. Jesus attended feasts and apparently enjoyed human society. His followers will not deny themselves these things but they know their values. The Christian takes these things in his stride. If they come, well. If they are withheld, well also. "Where thy treasure is, there is thy heart also," and the treasure of the Christian is in the Kingdom of heaven and that Kingdom is right here and now.

"The Peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think of those things . . . and the God of peace shall be with you." Philippians 4:7-9.

PRAYER FOR A NEW DAY

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my life from guile, my heart from wrong,
To shut the door on hate and scorn and pride,
To open up to love the window wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone—
This would I pray from day to day,
For then I know my life would flow
In peace until it be God's will I go.

—Jr. of Social Welfare

Today

I bind unto myself today
The power of God to hold and lead,
His eye to watch, His might to stay,
His ear to harken to my need,
The wisdom of my God to teach,
His hand to guide, His shield to ward,
The word of God to give me speech,
His heavenly host to be my guard.

—From the Ancient Hymn of St. Patrick

The Editor's Columns



Where Would You Be If?

DURING our vacation when evening came we often gathered in one of the cottages to engage in a variety of delightful activities ranging all the way from the inevitable post-mortem on the day's fishing, the children's hour with songs and story-telling, and those uproarious burlesques of the big political conventions—all the way up to the discussion of sacred themes and the things of the spirit.

One evening a slip was passed around until someone read it aloud. It went something like this: "If God loved you as much as you love God where would you be?" Then there was 'silence in heaven' for quite a space.

We had been loving all the great things, good and beautiful, which God had given us to enjoy. We were in love with the heart of the ancient woods, the silver lake, the charms of the trout streams and spring ponds, the flaming splendor of the sunsets and the glory of the starlit heavens. Yes, and we loved each other and our children and children's children—but how much did we love God? A man must examine himself on that matter.

Among all my loves is there the love of God?—and if God loved me no more than I love Him would He do for me what He does all the time? Where would I be? Where would be the forgiveness of my sins, peace of mind, hope of ageless life in a better world, deliverance from the tyrants that destroy men's souls? How about my next breath or heart-beat?

Do I love God enough to listen to Him when He speaks to me in His Word, in the circumstances of my life, and by His Spirit in my heart? Or is the world so much with me that I hear nothing but its voices? Do I love Him well enough to talk with Him in what is called prayer, or do I cry to Him only when I need to be brought up out of some horrible pit or when my feet are trapped in the miry clay? Do I love Him enough to find my greatest pleasure in doing what pleases Him, or am I always trying to please myself? Is my witness for Him and His love for His children the main business of my life, or must that be made to wait until I have a more convenient season? The early Christians laid down their lives for love of Him; if He asked it of me would I be willing to do that?

What an ingrate such heart-searching questions discover me to be! The story of how much God loves me can never be fully told, nor can a man ever requite such love. It will be our theme in glory and while we are still in the flesh we ought to be praising our Saviour all the day long, as the old Gospel hymn has it. He has made me His child and an heir of the worlds above. All the years of my misspent life He has borne with me and, with infinite patience, endured my neglect of Him. He has done still more; with the sponge of His Passion He has blotted out the bonds of iniquity that were written against me.

Paul Wagner Roth

Christian Leadership Needed

We need an educated Christian leadership today. It is too bad to be pious and dumb. It is worse to be wicked and smart. We want neither. We need an educated leadership today and an educated followership as well. And when I say teach and educate, I mean not merely the intellectual side, I mean that teaching and conditioning of the heart and will that makes the whole personality into account and makes it an instrument through which the Lord can work. Brethren, we need that . . . We live in an age when men are perfectly obsessed with

a fear of germs that touch the body and poison it. I think nothing more emphatically shows the practical materialism and the practical infidelity of our age than that for us the body comes ahead of the soul. We are in a panic over bombs. We are deathly afraid of polio, we are afraid of tuberculosis germs, we are afraid of social diseases. We take extravagant measures to kill the germs, to sterilize our surroundings.

What could be more ironical than the utter carelessness with which we permit every sort of thing to come into our minds, to occupy our

attention and to absorb our love? I wonder sometimes how a generation that's fed upon the constant inanities that pour out of the mouth of the radio, among good things too and all the more dangerous on that account, the children that are fed on comic strips, families that gather around these domestic moving picture machines at night and take whatever is fed them, who don't choose, but take what is fed them, how minds so nurtured are going to build up a generation of witnesses for Jesus Christ . . . The most pressing problem of the day is to see that we bring up a generation in the fear and the knowledge of the Lord . . . The Love of Christ should constrain us to this teaching and study.—*Paul H. Roth.*

Peace of Mind

Take time to live! Put first things first and leave lesser things undone. Budget your time and constantly examine your use of it. An emphatic No is essential to a resolute Yes in using time. What you leave undone determines what you can accomplish. Remember that while man requires bread for survival, he does not live by bread alone, but by the things of the spirit.

Do not exhaust yourself in surviving, take time to live. It does not profit a man to gain wealth and fame and then find himself a physical wreck, a mental hulk, a spiritual derelict. Work with moderation.

Choose recreation which really-re-creates. Many forms of entertainment and amusement are benumbing. Take plenty of nourishment from Mother Nature. Expose your soul to the glories of night, dawn, sunset. Go often to beautiful and hallowed places. Listen with rapture to exalted music. Let imagination take flight with the poets. Discipline your mind by absorbing the wisdom of great books. Keep saturated with the stories of noble lives. Know your Bible, especially the teachings of Jesus.

Be at home in the invisible world of the spirit. Learn to see the unseen and hear the inaudible. Be alert to the presence of the living Christ. Watch God at work in nature, in creatures, in persons. Recognize every individual as a sacred shrine of the Eternal. See to it that your friendships are kept in good repair. Participate in the fellowship of an intimate group. Take the church seriously and give yourself to it. Absorb its beauty and harmony, its truth and holiness. Spend much time in silent solitude, thinking and praying. In fervent intercession, hold up individuals before God.

Do not exhaust yourself in fruitless activities. Take plenty of time to live!—*Kirby Page.*

Ten Commandments for Wise Fathers

These ten suggestions for wise fathers were approved by a "Father's Day Committee" and might well be adopted as a wise and wholesome aid to father-son relations.

1. A wise father stresses self-respect.
An individual develops self-respect through a consciousness of rectitude, through development of ideals implanted in the impressionable childhood years by wise parents.
2. He Encourages wholesome Outside Interests.
It is in the company of fathers, who themselves have outside interests, that children can have their own interests fired. What fun to learn to know birds, identify stars, recognize flowers and plants, or engage in sports with Daddy as adviser and critic.
3. He Instills in his Children Understanding of other People's Beliefs.
To the child a father seems to know everything. Unconsciously he imbibes the father's ideas, attitudes and opinions by constant association with him.
4. He participates in School and Club Activities.
His own club, Scouts, Cubs, what have you,—and his school.
5. He Teaches his Children Obedience to his Country's Laws and Ideals.
How could there be petty crimes and juvenile delinquency if fathers were conscientious in the performance of this commandment?
6. He Encourages Independence and Self-Reliance.
Mothers tend to be too protective, too timid. The Father's point of view is needed.
7. He Stresses Equal Rights to All People.
Even though our customs do not catch up to our ideals, right-minded parents can see individually that everyone with whom they deal personally gets his or her rights as a citizen and person.
8. He Teaches good Sportsmanship, Regardless of Outcome.
In practice a child should be applauded for his successes but his failures should be minimized. He must discover that being a good loser gets him the same acclaim as being a winner.
9. He Guides the Child's Spiritual Growth.
Fathers too often leave this to mothers.
10. He sets an example of responsible citizenship by an active interest in Civic Efforts.
Do you vote? Do you work for worthy community projects?

A topsy-turvy world is this,
No place in it for dreams,
For men no longer know of stars
Or shining silver streams.

They only see the rushing life
Of busy nights and days,
They only feel the crowded hours
And hurried throbbing ways.

A topsy-turvy world is this,
Small place in it for dreams,
Birds sing, flowers bloom—men know it not
Nor that the starlight gleams.

—*George Elliston.*

THE CHURCH *at* WORK



Flag Campaigns

Members of the Junior Chamber of Commerce surveyed various localities to discover how many flags were flown on Memorial Day, and report "too few" were in evidence as compared with census figures. So an Americanization campaign was started, when flags may be purchased at specific places, and of course the effort to focus attention on the meaning of the American flag will be one phase of the campaign. Should not homes, churches, and schools emphasize the meaning and importance of the American Flag, and what it means to the lives of American citizens?

Festival Days

Festival Day for Sheridan Drive Evangelical Lutheran Church, Buffalo, N. Y., was observed on Sunday, June 6, with special morning services and at 4 P.M. in the afternoon dedication services for the new parsonage. The S. S. had a special service at 9 A.M. on the congregation's second birthday, and the Church observed this solemn occasion at 11:00 o'clock service, when a birthday cake with two candles was lighted by the first two charter members to be present. The parsonage dedication was held in the Chapel, after which refreshments were served in the fellowship room of the church.

Take Husband's Business Yours, Advice to Russell Sage College Graduates

A former woman business executive, Mrs. Francis E. Haag, of Greenwich, Conn., advised a graduating class to "take an active interest in the business or profession of the men they marry."

"There is nothing more important than his business or profession. For a wife to understand that and make it her business to understand his business is the greatest contribution she can make to the greatest business of all—marital partnership," said Mrs. Haag, and continued, "With all the opportunities now

open and still opening to us, we still are women, and the greatest challenge is in marriage, because it is most important to society. I believe in a career, but not at the expense of marriage and family."

Pleasure-Before-Work Disturbs Educator

The president of the State University of N. Y., Dr. Wm. S. Carlson, speaking at Morrisville, N. Y., June 1, 1953, expressed "growing apprehension" at the modern tendency to put pleasure before work, and called upon educators to instill in their students the "fundamental truth that joys if not earned are neither profound nor lasting."

Talk Things UP!

Let's learn to be *different*! Pick out the good points in the Church and talk about them whenever you get a chance. And, like Napoleon, if you do not see the opportunity, make one. The best advertising for a firm in business is the talk of satisfied customers. Talk up your church! When you are inclined to find fault, just be different. Change your tactics, face about. It is perfectly all right to point out errors, to offer suggestions, to make corrections, to criticize constructively, but all of this is different from fault-finding. Criticize to help, not to hinder. Let the Spirit of Christ Jesus govern in the Church. He came not to destroy, but to save, to complete, to make perfect.—*Exchange*.

Chaplain Pleads for Bibles

South Korea's chief of Navy Chaplains, Pusan, Korea, appealed to the U. S. public for help in filling a shortage of Bibles and Gospels for the South Korean Navy, (Associated Press, June 15, 1953).

Commander D. B. Chung told the anniversary service meeting of the South Korean Navy Chaplains Corps that "the corps needed 10,000

Bibles and New Testaments, and half that number of Gospels. South Korean Army and Marine chaplains also said there is a shortage of religious publications printed in the Korean language.

Prayers

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares, and the calm of our tempest.—*Jeremy Taylor*.

Violence in TV Shows Protested

The Augustana Lutheran Church expressed "increasing alarm" over the "harmful effects of the TV shows saturated with violence and crime", according to a report from Chicago, June 15, 1953. Delegates attending the synodical meeting of the 485,000-member church said in a resolution that these TV shows "have a degrading effect on the viewers" and added that "as Christians we have a direct responsibility to protest most vigorously."

Don'ts for Hospital Visitors

The president of the Minnesota Hospital Service Association recently compiled a list of things not to do when visiting a patient in a hospital.

Don't try to be a clown. Clowning is rarely amusing to a sick person.

Don't bring food unless a physician has recommended it.

Don't launch into long discussions of operations and illnesses.

Don't jiggle the patient's bed or sit on it.

Don't stay too long.

Don't come near the hospital if you have a sore throat or cold.

Don't work the conversation around to controversial subjects.

Don't stage a big parade into a patient's room.

Don't expect to bring children to the hospital as it is forbidden.

Don't shout, and don't talk too fast.

—*Exchange*

Cathedral Created Through Work and Faith

Word comes from Johnstown, Pa., of a steel-worker's hard work and faith materializing into a \$500,000 cathedral for the American-Carpatho-Russian Orthodox Greek Catholic Church.

Joseph W. Buchovesky, a production schedule clerk at the U. S. Steel Corp. plant at Johnstown, served as chairman of the building committee of Christ the Saviour Church in 1949. His family was one of 350 sacrificing and saving to build a structure to replace the former bakery in which they worshipped.

In 12 years, the committee had raised \$65,000 from parishioners who worked in rail-

road shops, steel mills and coal mines. To get ideas for their proposed church, committee members visited many of the denomination's 55 parishes in the industrial Monongahela River Valley. On a visit to St. Michael's Church in McKeesport, Pa., Buchovesky made the remark, "Why build a church when we can build a cathedral?"

Why Not? At first thought the remark stunned the committee, including the pastor, the Rev. John Miller. They knew their church had not grown stronger but—Rev. Miller said, "If God wills it, it will be done. Let us tell others about this." Joseph W. Buchovesky stepped in to organize the work of the seemingly impossible task ahead of the group. In addition to his job at the steel mill, he worked as much as 60 hours a week to get the drive for the new building rolling. As of mid-June, 1953, half the cost of the new building has been raised. The structure is to be completed in October of this year. The former mansion of a lumber executive has been purchased for a seminary and already six students are preparing for pastorates.

What seemed impossible is a reality!

A New Course

Boston University is offering an eight-hour noncredit course this year, designed to teach a woman how to be a "good wife to a minister."

Concrete Flagstones Can Be Home Made

Decorative and useful concrete flagstone for use around outdoor fireplace units, garden paths, play-ground entrances, can be made by following these suggestions by a "Fix-It-Yourself" editor.

Build a wood box form 11¼ inches deep any width and length you like. Soak wood frame with linseed oil. Place coarse wire mesh in for reinforcement. Pour in concrete, pack down and smooth off. Cover with wet canvas burlap or straw and keep moist for a week.

Religious Program for U. S. National Parks

66-Student Ministers from 53 colleges and seminaries were commissioned to conduct religious programs in eleven U. S. national parks this summer. The schedule of interdenominational preaching and vesper services, sacred music festivals and Bible study sessions being offered were approved by National Park Service officials. About 17-million persons visited the parks in the summer of 1952, as against 12½ million in 1951.

Estey Organ Company Purchased by Rieger Organ, Inc., of New Jersey

Announcement of the purchase of Estey Organ Company Assets, Brattleboro, Vermont, by Henry Hancock, President of Rieger Organ, Inc., New Jersey, and plans to continue the manufacture of Estey reed and pipe organs, adding the manufacture of Rieger organs, according to plans devised by Mr. Hancock in which a 1,200-pipe organ can be built so that once assembled in the factory, it can be shipped in packages which cut the traditional time of installation to a matter of a couple of days, instead of several weeks. This method of construction is said to be far in advance of any in the organ trade in this country, and the application to construction and installation of an organ provides a definite advantage.

Mr. Hancock believes there will continue to be a strong market for Estey Organs. "Churches and organizations who want their organs custom built at Estey's will find us eager to serve them," he said. At the same time he plans to move as rapidly as possible into the assembling and marketing of what has been described as "one of the most ingeniously built organs of our time," the *Rieger Organ*. Thus will be added to the reputation and craftsmanship of an old Vermont firm—a new product, new spirit, imagination, and new capital.

Ossit of Janesville Adds Virginia Plant

Ossit Church Furniture Co., Inc., Janesville, Wisconsin, has expanded its manufacturing operations with the opening of a new plant in the heart of the Appalachian lumber country at Bluefield, Virginia.

The new enterprise, Ossit Corporation of Virginia, will build a full line of Church Furniture paralleling the high quality maintained under the Ossit name since 1867. Sales and service operations for the new plant will be handled through the Ossit offices in Janesville.

EmKay's Credo Lights

Rev. Samuel A. Moyer, Pastor, Evangelical and Reformed Church, Schwenksville, Pa., graciously sent a copy of a Christmas Eve Candle-Light Communion Service for publication in a coming issue of *The Expositor*, and offers the following helpful suggestion for those who hesitate to use candles because of the danger involved—

"No electric lights were used thruout the service, save a dim one on the organ. For those who fear to use candles, have they ever thought of using EmKay's Credo Lights? Initial outlay is a bit more than for candles, but refills are economical, and they are longer burning and safer.

"I constructed twelve cruciform candelabra and fastened these to the ends of pews at the most necessary spots thruout the sanctuary, to afford the congregation the maximum of light. Each of the candelabra held three *Credo Lights*. On the windows I used the standard candles.

"The meditation had five points, for each of which a candle was lighted. The two standard candles were one on either side of the CROSS. Directly in front of the cross a large 'Christ' candle was burning; this was lighted before anyone entered the church. The two standard candles were lighted by the acolyte. The five for the meditation were lighted by the pastor as the points were made. This resulted in a definite light pattern seen by the congregation of worshippers.

A Single Picture Worth A Thousand Words

This is a truism which applies to the effective use of an out-door church bulletin board, as well as to any and all other forms of church publicity.

A church bulletin board must attract attention if people are to acquaint themselves with the name of the church, the pastor's name, hours of service, sermon themes, and special announcements.

To this end the bulletin board itself must be attractive—neatly painted and the changeable letters in immaculate condition. (Rusty or faded letters tend to repel, rather than to attract).

The announcements on the board should be concise, particularly the sermon theme. The effectiveness of the theme decreases in direct ratio to its wordiness.

The first essential, of course, is to induce people to look at the bulletin board and read its announcements. Especially is this true with respect to the hurrying throngs of the city streets.

An attractive, well-lighted board, with carefully worded announcements—these are the first essentials. But there is another feature which is highly effective in attracting the attention of the public to the board and its announcements.

And that is the practice of placing an attractive picture within the bulletin board cabinet. The picture is most effective if of simple detail, a single large figure, rather than a group of figures, so that it can be recognized from across the street.

Any and all of the pictures of The Christ are effective, beginning with "The Child Jesus," by Florence Kroger, and on through Hofmann's "Boy Christ in The Temple," to the mature Man.

Effectiveness is increased in color. Black and white will do but pictures with several colors are more effective.

The various series of Church Bulletin covers provide a good source and the best size of picture. People who regularly worship in the church see the cover picture each Sunday.

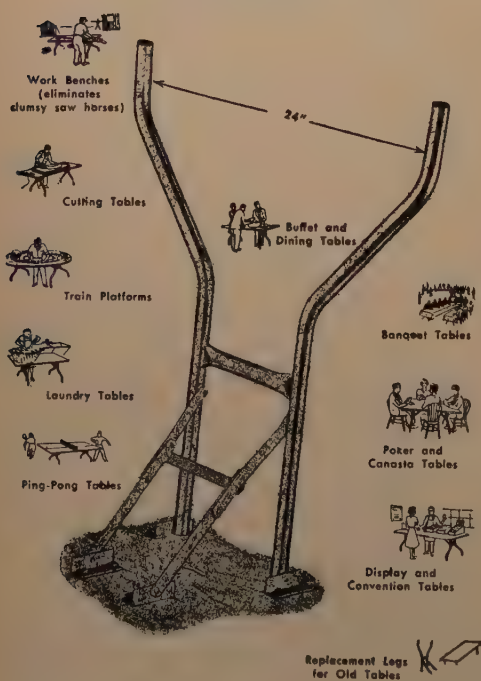
But when the cover picture is placed in the bulletin board at the beginning of the week it has a seven-day appeal to the passing throng and serves admirably to attract attention to the bulletin board and its announcements.

"A picture is worth more than a thousand words," said a Chinese sage.—*Ralph L. Wagner.*

Versatile Utility Legs Find Many Uses In Churches, Fellowship Halls, Kitchens, and in Homes

What is said to be "the handiest pair of legs in the world" are the Tyco Utility Legs which lend themselves to such diversified uses as utility tables, ping-pong tables, work benches, laundry tables, display and convention tables, card tables, buffet and dinner tables, etc.

THE HANDIEST PAIR OF LEGS IN THE WORLD



Made of 1 inch, 16-gauge steel tubing with brown baked enamel finish that prevents rusting, they were developed by engineer-designers to combine remarkable strength and sturdiness (they support up to 1500 lbs.), exceptional attractiveness and adaptability to an amazing number of uses. A set of legs weighs 12 lbs.,

height of legs, 30 inches. Attachments are temporary or permanent, so that the legs may be used over and over again.

Following simple directions, Tyco Utility Legs attach quickly and easily to wood, masonry and many other materials. In home, office, garage, workshop or business, they serve a multitude of purposes. They come complete with folding mechanism and bolts for easy attaching, at \$8.95 a set F.O.B. New York (set consists of two units to make a table) from Tyco, Inc.

A Family Altar for Advent

Let us enlist families in local churches in group or family prayers during the coming Advent Season. Pastors seeking a specific outline for such a plan will find "A Family Altar for Advent," by Rev. Edward W. Brueseke of real help. The outline for each day of the Advent season has a Scripture passage to be read, followed by a prayer. There are perforated pages containing "Calls to Worship" which may be distributed to the members of the prayer group, so they may pray in unison. The purpose of these prayer sessions is to help people to *KNOW* God as a reality, rather than accept Him as an idea. The use of the Lord's Prayer at the close of each prayer session is encouraged. You can secure this 40-page booklet, pocket size, for 5c from

The Commission on Evangelism
Evangelical and Reformed Church
2969 West 25th Street, Cleveland 13, Ohio

Personal Witnessing

Dr. W. G. Sangster, great British preacher, has codified some simple rules of personal witnessing. They are as follows:

1. Live at the center yourself.
2. Don't try to do people good—love them.
3. Develop skill in making contact.
4. Discover the person's real need.
5. Speak naturally.
6. Speak about Christ—not about yourself.
7. Evade controversy.
8. Bring them to a decision.
9. Teach them how to be quiet with God.
10. Be on time—in other words, go when God directs.

Be strong and of good courage, fear not, nor be afraid, for the Lord thy God, He it is that does go with thee. He will not fail thee, nor forsake thee.—*Deuteronomy 31:6.*

JUNIOR PULPIT

"Thank You" Feelings

How much we take for granted from hour to hour, never thinking of saying "Thank you" to those about us for the many, many things they do for us, and to God who makes all possible.

We take our comfortable homes for granted, good food, comfortable beds to sleep in, nice clothes to put on, comfortable shoes, comfortable cars to come to church in—we don't think about it at all, most of the time, just use it, complain when it does not suit us, but no feeling of gratitude.

It's time we did some thinking about it! Don't you agree? Think of the thousands of people in Korea, thousands and thousands of children without shelter, clothing, or proper food, if any food; more thousands in China, and India, and even in parts of Germany, if we can believe the radio reports about that.

Of course, we need not go across the earth to find people who do not have all the things they need; we have plenty of them right here in our own country, to give us something to think about, and a good reason for counting our own blessings, and being thankful for them.

Learning to be *thankful* for our blessings helps us in many ways, it helps us to see the good in the members of our families, our parents, our playmates, our neighbors, our teachers, public officials, our government, our country. When we are *thankful* for our many blessings, we help everyone to feel that way, because none of us can keep this to ourselves, we have to share it with others. When we are thankful, we are happy, we show it in our faces, our voices, our actions, and everyone near us *feels* it, and the first thing we know, we have shown others what a wonderful discovery we have made, that of *learning to be thankful* for our many blessings. Of course, this in itself is reason enough for learning how to be thankful, but there is a deeper side to this than that.

Being thankful for our many blessings changes us inside, it is a change of the heart, the mind, and we become the kind of persons God wants us to be, as members of the family, members of the Church, and then God can use us to do what HE wants done in this home, this Church, this community, and this great and blessed land. When do we think is a good time to begin thinking about this? NOW!

The Magical Beam

Do you know what it is that helps pilots of airplanes to land their planes safely on a dark night, or stormy weather? Yes, that's right, it is an invisible beam, spoken of as radar.

There is someone at the airport station who operates the radar sending unit, and the pilot of the plane turns on his unit on the instrument board in the plane, and he can tell by the signals that come in from the landing station whether he is coming in on the beam, or to right or left of it, too low, or too high.

If the pilot flies to the left of the beam, he hears dots; if he flies to the right of the beam, he hears dashes; if he flies along the beam straight for the landing field, he hears a constant high-pitched sound. Other sounds that tell the pilot whether he is near the inner or outer markers come to him over the wireless, and in this way he can know whether it is safe to come in for a landing. Little is left to chance, if the pilot follows the signals that are being sent to him from the landing station.

We are told that nature equips some of its creatures with the ability to detect a safe course in this way, some living in the deep seas, and some who wing their way through space, like bees and birds. Of course, they do not have the kind of radar equipment that is built into the panel board or instrument board of a plane, but so far as the safety warning, or danger warning, is concerned it is just as effective.

When we think about it, we know that we have been blessed with such equipment, too. We call it *conscience*, and if we listen to it, we know that it will keep us on the right and safe course in our daily activities. And what is more, this warning, or signal we have been given by God not only keeps us safe and out of harm's way, but it builds in us a feeling of courage, contentment, assurance that we are doing what God wants us to do—all we need to do is to listen, whenever we are confronted with a question about what to do, or what not to do, and somehow we hear in our own hearts and minds which is the right way, and which is the wrong way. Those of us who choose the right way need have no fears, as we all learn day by day. Those who choose the wrong way, learn just as positively, and unless they turn back, and take the right way, they invite trouble.

Jesus is near us all the time, watching over us, waiting for us to open our hearts to Him. He is a *beam of light and love* we can trust to keep us out of harm's way. ("I am come a light into the world . . ." John 12:46)—
Adapted from Lionel R. Floyd, Expository Times.



The Pulpit

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ANGELS WHO TAKE US BY THE HAND

CLARENCE EDWARD MACARTNEY

"And while he lingered, the men laid hold on his hand."—Gen. 19:16

STRANGE that a man should linger when even an angel's voice speaks in his ear. Yet Lot lingered; and he is not the only man who has lingered when the angels speak.

They are spoken of here as men; but from what is said just before, we know that they were angels. God had appeared to Abraham and had told him of the coming doom and judgment which was to fall upon the wicked cities of the plain, Sodom and Gomorrah. After Abraham's beautiful prayer of intercession, asking that God would spare Sodom if even ten righteous men were found there. "the Lord went His way." That night "there came two angels to Sodom; and Lot sat in the gate of Sodom; and Lot, seeing them, rose up to meet them."

The angels are the most frequently mentioned personalities of the Bible, and today the most ignored. All through the history of the Bible they appear as God's messengers, sometimes the messengers of judgment and warning, sometimes the messengers of Hope and instruction and comfort. They are sent forth to minister to them who are the heirs of salvation; and when a soul is redeemed there is joy in the presence of the angels in heaven over one sinner that repenteth. These two angels who came to spend the night with Lot, the nephew of Abraham, who had pitched his tent towards Sodom because the country there was rich and prosperous, and then had moved into the city itself, where his daughters married men of Sodom, warned Lot to take his wife and his daughters and his sons-in-law and flee the city, for on the morrow God would destroy it. But Lot lingered. He was reluctant to leave this city where he was held in honor and where

he had prospered. With the sky clear and blue above him, perhaps it seemed to him impossible that the same sky would rain down judgment and death upon the city. But the Lord was merciful unto Lot; and the angels "took him by the hand" and led him forth out of the city with his wife and his daughters.

The activity of the angels in Old Testament and New Testament times was undoubtedly for particular purposes in the history of the Divine Revelation. If we do not see them and hear them as the patriarchs and the prophets and the apostles did, it must be for reasons known to God only. Perhaps now that Christ has come, and we have the Scriptures and the Church and the Holy Spirit, there is not the same need for the angels. However that may be, there is no question about the reality of angelic influences. I want to speak, therefore, about some of the angels who take us by the hand, guide us in the right way, seek to draw us away from the city of destruction, and bring us to Christ and the Celestial City.

I. A CHILD

The first angel of which I shall speak is the angel that God sends in the person of a little child. "A little child shall lead them." In what is, in some respects, George Eliot's greatest story, "Silas Marner," we have a surpassing and moving illustration of what I mean by the angelic influence of a little child. Silas Marner was a godly, chapel-going, hard-working weaver in a manufacturing town. There he was betrayed by a friend and falsely accused of a theft. In his bitterness against his fellowmen, and doubting even God, Silas forsook this city where he had toiled, and set up his weaver's loom in a stone cottage in a remote hamlet, far distant. There he cut himself off, except for such contacts as were necessary for his sustenance and his work, from his fellowmen. All day he wrought at his weaver's loom. But

First Presbyterian Church
Pittsburgh, Pa.

was a good workman and many of the people, and some of the gentry, brought their goods to him to be turned into garments.

As the years went by the pieces of gold which he received for his work began to accumulate. Every night when his work with the shuttle was over, and while his supper was cooking over the fireplace, he would get down on his hands and knees on the floor, brush away the sand, lift up the bricks, and take out the box where he hid the gold. Then he would set up the piles of gold guineas on the table before him and gaze affectionately at them as they glowed in the light of the candle. But one dreadful night, coming back to his cabin after an errand, he put his pot on the fire, and then, as usual, got down on the floor, brushed away the sand, and lifted up the bricks, only to find to his horror that his gold, accumulated through all these years of toil, was gone. With a cry like that of a wounded animal, he rushed out into the darkness, hoping to find some trace of the thief, and then down to the village tavern; but all in vain.

In the depths of despair he returned to his cottage. When he opened the door and stepped across the sill, his heart gave a great leap; for there, shining brightly in the glow of the fire, he saw on the floor what he thought was his lost gold. But it was not gold. It was something better than gold; it was the golden hair of the little child who had crawled from the arms of her dead and frozen and abandoned mother in the snow outside, and led by the light in the window, had come into the cabin and had fallen asleep before the fire. It seemed to Silas that the child was a messenger who had come direct from heaven to him. He took the child into his home and into his heart, and became a father to her. Life took on again for him its lost meaning. His heart was softened, his bitterness was gone, and his faith in God and man restored as he ministered to the beautiful child. At the end of that story, George Eliot says: "In old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now, but yet men are led away from threatening destruction. A hand is put into theirs which leads them forth gently towards a calm and bright land, so that they look no more backwards, and the hand may be a little child's."

Yes, that is true. A little child takes men and women by the hand and leads them. I have seen it, and you have seen it, too; a coarse, vulgar man changed, softened, subdued by the coming of a child; a worldly, selfish woman, living for pleasure, transformed into a thought-

ful and prayerful mother by the coming of a child. Sometimes when no other voice will be heeded, and every other touch will be resisted, the touch of a little child will lead a soul in the right path. In the eastern lands, where they still have folds and shepherds, just as in the days when our Saviour was born, sometimes a sheep will be stubborn and refuse to enter the fold. Then the shepherd will take up her lamb into his arms and go with it into the fold, and the sheep follows at once. There are souls in heaven who, in the providence of God, have been brought there by the angelic influence of a little child.

II. A KINDLY ACT AND A WORD SPOKEN IN SEASON

Another angel which takes men by the hand is a kindly act, or a word spoken in season. One cold autumn night in 1842, a dissipated, drunken and despairing young man, a book-binder, was staggering homeless and aimless along the streets of Worcester, Mass., his thin and ragged garments affording him little protection against the biting wind. Someone tapped him on the shoulder and said to him, "Mr. Gough, I believe." "That is my name," he replied, and was passing on. But the stranger said to him, "You have been drinking today." But the voice was so kind and sincere that it quite dispelled the anger he might otherwise have felt. "Yes, sir," he replied, "I have."

"Why do you not sign the pledge?" Gough then told this strange friend that he had no hope of ever again becoming a sober man; that he was without a single friend in the world who cared for him, that he expected to die soon, and the sooner the better, and that he cared not whether he died drunk or sober."

The stranger then took him by the arm and asked him if he would not like to be what he once was, respectable and esteemed, well clad, and a useful member of society. To this he replied, "Such a change cannot be possible."

"Only sign our pledge," said this unknown friend, "and I will warrant that it shall be so."

A chord had been touched which vibrated to the tone of love, for "down in the human heart, touched by a loving hand, chords that were silent will vibrate once more." The young man told the stranger that he could not sign it that night, for he must have more drink, but that he certainly would tomorrow. As a sign of his promise he grasped the hand of the man who had spoken to him and they parted. He then passed on to a low saloon, drank himself completely drunk, and then went back to his wretched lodgings and lay in a state of insensibility until the morning.

The next night he remembered his promise and went to the hall where the temperance meeting was being held. When an opportunity to testify offered itself, he rose and, lifting his quivering hand, told what drink had done to him and how an unknown friend had touched him on the shoulder and spoken to him on the street the night before. Then with his almost palsied hand he signed the pledge. Within a few months that young man was thrilling and charming and stirring multitudes with his story. In his day he addressed more thousands of his fellowmen than any man in his age, for the despairing ex-actor and book-binder, staggering hopelessly along the streets of Worcester that night, and whom the stranger touched on the shoulder, was none other than the greatest of temperance orators, the eloquent John B. Gough. All that Joel Stratton did was to stop on the street that October night, touch him on the shoulder, and speak a word of kindness and of hope. An angel took him by the hand, and led him away from the city of destruction.

III. MEMORY

Another wonderful angel who takes us by the hand is the angel of memory. An old man who had lived an honorable and useful life once related how long years before he was about to forsake the path of honor and of virtue and leave his home and his business. He went down to the station to board a train. But just as he was about to step on the train, what did he see? He saw the face of his long dead and godly father, as he stood before him, and, with uplifted hand, said to him, "Go back, my son, go back!"

It was the fancy of the Jewish tradition that when Joseph was about to yield to his great temptation in the house of Potiphar in Egypt, he saw the face of Jacob, his father before him, and, remembering his father's God, said, "How can I do this great evil and sin against God?" The mother of the Beechers died when her children were young; but she left an impression upon them which the years could not obliterate. The gifted daughter, Harriet Beecher Stowe, author of "Uncle Tom's Cabin" writing of their mother said, "I think it will be the testimony or all her sons that her image stood between them and the temptations of youth as a sacred shield, and that the hope of meeting her in heaven has sometimes been the last strand which did not part during the hours of temptation.

After a sermon once in which I had spoken of how the memory of a godly mother will sometimes keep a man back from sin, I received a letter from a stranger who had been in the congregation, in which he said that he wished to confirm what I had said in the sermon, for

on three different occasions, it was the sight of his mother, her face appearing in memory's window, like a guardian angel, that kept him back from sin and from crime.

In a beautiful passage John G. Paton, the famous missionary to the New Hebrides, tells how, when he went off to college in Glasgow, his father walked with him for several miles along the road. As they were parting, he held his hand in silence for a moment and then solemnly and affectionately said, "God bless you, my son! Your father's God prosper you and keep you from all evil." When he turned back to look again, he saw his father still gazing eagerly in his direction. He had climbed the dyke so that he might get a better view. Then he came down and turned slowly homeward. As he watched through blinding tears the fading form of his father, the son resolved that by the help of God he would so live and act as never to grieve or dishonor such a father and mother as God had given him. All through his life, he said, in the hours of danger and temptation the parting form of his father rose before him like that of a guardian angel.

IV. CONSCIENCE

Another angel who takes us by the hand is the angel of Conscience. Powerful is the touch of that angel; and when that touch is obeyed blessed is the influence of that angel. Some years ago, a man attended a meeting of our Tuesday Noon Club where he heard an address on how God sometimes draws a man back from sin. He told me that thirty years before, he was taking the wrong path and had rented a room in an hotel in the city for sinful purposes. But that very day he was taken sick and went into the hospital, where conscience awoke, and he was saved from the great transgression. Sickness and affliction are also angels who take men by the hand, for they awaken conscience and point the soul away from the city of destruction to the city of life.

The important thing is to respond to the angel when he speaks to you and takes you by the hand. There was Peter; asleep in the innermost dungeon of Herod's prison, and doomed for death on the morrow. He was chained to two soldiers; and there were gates and wards, and then the iron gate, between him and deliverance. But that night the angel of the Lord smote Peter on the side and told him to rise up and follow him. Suppose Peter had said to himself, "This is only a dream." Or, suppose he had lifted himself up for the moment and then fallen back to sleep again. Or, suppose he had said, "Whether this is an angel or not who speaks to me, it is impossible for me to escape. Too many chains, too many

soldiers, too many iron gates." Had that been so, then Peter's head would have fallen on the block of Herod as the head of James had. But instead of that, when the angel smote him, Peter arose and followed him. Out of the first ward, past the sleeping soldiers and sentinels; then through the second ward, and down the long corridor, until he came to the iron gate, where his hopes must have sunk again, but as he stood there, lo, suddenly, slowly, silently, majestically, the iron gate swung open, and Peter stepped out onto the street a free man. Then he said to himself, "Now I know for certain, that the

Lord hath sent His angel and hath delivered me out of the hand of Herod."

Still they come, those angels who smote Peter on the side and delivered him out of the dungeon; who took Lot by the hand when he was lingering, and led him out of the city of destruction.

Blessed angels! When you hear them speak, when they smite you on the side, or when they take you by the hand, rise up at once and follow them, for the way they take is the way of Life Eternal.

ABRAHAM LINCOLN STILL LIVES

AARON N. MECKEL

Hebrews 11:4.

I was going through the hall the other day, here, and I overheard one boy scout talking to another. Now there's one thing you've got to understand about the younger generation, it never talks out of the side of its mouth. It is utterly frank. The one little boy said to the other, "Well, I understand we've got to go sit through one of those boring, long services again." He said, "I think I'll just sleep it off." Well son, whoever and wherever you are this morning, I want to say this to you and you will admit the truth of it, of course, because deep down in your heart, you love Christ and his church. You were just talking. This morning we want to deal with one of the most significant things in your life, something utterly thrilling, your Christian and American heritage. In the eleventh chapter of Hebrews, the great honor roll of Israel is being flung open. Great names are read. Abraham, Isaac, Jacob, Sara, Samson and many others. Men and women of whom the world can never be worthy. Men and women of a living influence. Men and women whose memory can never fade.

One of our newspapers spoke of what he called 'the danger of cherry tree-ism.' If the danger of taking our national heroes and of placing them so high on a pedestal that we can't touch them, if the danger of surrounding our great with a sort of aura of perfectionism, so that we common folk somehow just can't get hold of the fact. Well, I thought about that, but I honestly believe we're not in danger of that here in America, not after our era of the debunkers, who sought to take the great names and lives of great men and destroy them and

tear them to pieces. But these great men outlive those who try to ride them down. One thinks of the words of Wordsworth, right out of the work of Milton in a time when the life of England was awry, when the leaders lost their vision and the people's sense of righteousness grew dim. Wordsworth said, "Oh, Milton, thou shouldst be living at this hour. England has need of thee. We are selfish men, oh, raise us up. Return to us again and give us manners, virtues, freedom, power." All you have to do is change the name of Milton to Lincoln and the name of England to America and you have words of fire written for our times. We need these great men. A little girl went with her mother up to Lincoln's Memorial. She looked at Lincoln's face and she turned to her mother and said, "Mother, why are his eyes so sad?" I've gone up there myself. Thousands upon thousands of human beings, especially from among the ranks of the common folks like you and me tread up those massive steps every day of the year, foul weather and fair, to get a look at this great American and a little girl looks upon those features and sees those eyes as you have seen them and I have seen them, as it were, scanning the distance, looking out into the future, as though he were asking, "You who are my posterity, are you standing for the things I lived for? Are you living for the things I died for?" Lincoln being dead, yet speaks to us.

Our danger is not cherry tree-ism. Our danger is just the opposite. That we are apt to forget our great national heroes. When some time ago, silly, sentimental accord was paid to Premier Stalin in Russia, as though the people were to worship him on the occasion of

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his birthday, you felt as I felt. We Americans just don't do it that way. Not for us. We are willing to tip our hats to the great but we bow our knees only to Almighty God. Worship belongs to the Almighty. That is the way Lincoln would have it. All that was great and good in his life he got from following in the footsteps of the one infinitely great person, his Master, Jesus Christ. And that is why he, being dead, yet bears a living influence.

Now let us ask, what are a few of the facts in the time and of the great life, which speak to us today, which we can well afford to listen to in our hour of national and world crisis.

I'm going to mention just a few of them. *First of all*, Abraham Lincoln can speak to us of undeviating loyalty to great moral principles. What was said of Napoleon can never be said of our Lincoln. That no great principles stood by him. Lincoln's principles were not for sale to the highest bidder. He abominated that cheap sense of expediency, which in our day often advertises itself as patriotism and diplomacy. The man had some principles deep in his heart and when the occasions came, as they often came in his great life and career, that he had to stand alone against the mob and the crowd, with God, for what he knew was right, he stood.

One thinks of the words of Markham. "Here was a man to hold against the world. Here was a man to match mountains and the seas." On one occasion after he was elected President, his office was flooded with office seekers, seekers of patronage and his secretary sent for him and said, "Mr. President, you had better see these men, they are influential men." Lincoln sent back word directly. "I have washed my hands of the office seekers and I intend to keep them clean." And he did. What would honest Abe Lincoln say today of the cheap graft that characterizes some of our politics? What would he think of the easy compromise that has wormed its way into some of our religion? What would he think of the blindness and of the moral indifference of thousands of the people of the cancerous growth that threatens to destroy our American community? We know what he would think, we don't need to ask that question. Recall how he once said this about human slavery. "If I ever get a chance to hit that thing, I'll hit it hard." And when the moment came, he hit it hard.

Now once in a long while, a voice is lifted here in America, that gives us back a sense of national self-respect and all together apart from partisan politics, and Lincoln was above that. He had greatness. Remember how the great commoner lifted his voice on one occasion and

said, "If defeat should ever come, it won't come from the outside, it will come from within." Undeviating loyalty to fixed moral principles. He could stand up with God alone against wrong. A man to match the mountains and the seas. That is one thing. "He being dead, speaks to us."

Lincoln can speak to us of forgiving compassion and love towards his fellow-men and of kindness to the creatures of the animal creation. This great rail-splitting American, this frontiersman towered in strength but it was the strength of gentleness. Here was a modern edition of Ezekiel who suffered for other people's sins, who could put himself in the place of his fellowman and sympathize with him.

During the darkest days of the Civil War, recall how Lincoln said, "I have suffered as much for the South as I have suffered for the North." Recall how at one time at a reception in the White House, a woman took him to task because he spoke kindly of what she called the enemy. Recall his answer. Lincoln said, "But madame, do they not cease to be my enemies when I make them my friends?" Even as a little boy he felt a compassion and a reverence for all created things. He loved and befriended the animals and I want to say to you this morning and especially to these boys, "Find me a boy or find me a man who can take the part of some poor, abused animal, and you will find him foursquare in his dealings with his fellowmen too."

Now the stories are legion about Lincoln, of course, and I am not an authority on his life but I heard the other day how on one occasion Lincoln was making a trip with some fellow candidates. They were going through the woods and they discovered some little birds that had fallen out of a nest. The rest could go on but not Lincoln. He took his time to search for the nest and then he put them back into the nest. He turned up late for his mission but he said to his fellow candidates, "If I had not put those little birds back into their nest I couldn't sleep tonight." Above all else, here was a man who loved his fellowman. He had a flair for what we call the common people. We remember his words, 'that God must have loved the common people, because he made so many of them.' And like his divine Master, Lincoln came out of their humble midst, Lincoln felt with them, Lincoln spoke for them. Here indeed, was a great commoner. Here indeed, was the first great representative American. Now many of us know the instance of Lincoln's letter to the widow Bixby who had lost five sons in the Civil War. But there is a letter less well-

known that he wrote to a little girl by the name of Fanny McCullough of Bloomington, Ill., on the occasion when her gallant father lost his life in battle.

Phillips Brooks once said that no man ever becomes great unless he knows that his life belongs to his race. Unless he knows that whatever God has given him belongs to humanity judged by that criterion. Here is greatness. Emerson said of Lincoln, "his heart was big enough to take in the needs of the world and never little enough to hold a grudge." And these common people whom he loved so well loved to hear his salty sense of humor, and I hold that a *sense of humor* is essential to a man. His neighbors loved to think of the day that Lincoln walked down the street with two of his sons crying at his heels and they said to him, "What is the matter with them?" "Just what is wrong with the whole world. I have three nuts in my pocket and each boy wants two of them."

Remember the time that young General McClellan passed him as if to ignore him, though he was president. Someone called it to Lincoln's attention. He said, "I am willing to hold the bridle of the General's horse any time, if it will just win us some victories." Remember the time he came to meet his cabinet in the darkest days of the war. Lincoln smiled and he began to tell one of his stories and then he looked at his cabinet. They were utterly frozen. They couldn't understand this. Lincoln turned to the men closest to him and said, "Oh men, if, at least once in awhile, we cannot smile and we cannot honestly laugh from our hearts, the very burdens and sorrows of the hour will break them."

But the deepest thing about Lincoln, we haven't touched. Lincoln can teach us of humble reverence and dependence upon the love and the wisdom and the power of the Almighty. He was a man of God. This captain with the mighty heart leaned on no human arm. He knew the comfort and the hope of the Holy Scriptures. His mother had taught him that in the little cabin. He knew the power of prayer. He said on one occasion, "The reason I go to my knees so often with the burdens of fate and the problems of my own heart is because I have nowhere else to go." He would have agreed with Peter. "Lord, to whom can we go? Thou only hast the word of eternal life." I read somewhere of one rainy night when the doorman at the White House admitted a man in rain clothes. He couldn't see his features. He never knew it was the great preacher, Henry Ward Beecher, who came. And he went into the office of the President

and those two men, the great American preacher and the great American statesman, knelt and into the long hours of the morning, they prayed together and as they prayed the fate of America hung in the balance. Oh, my dear friends, here was no little, paltry, opinionated creed. Here was a man who lived his faith, a faith big enough to bring the world to its senses in that hour. Big enough morally to arm a nation in an hour of peril. That is not provincialism. That is faith. I have on the back of a desk, where I sit in my study, a picture, a little post card with a picture of Lincoln on it and underneath the homely features are the words, "Wherever I find a church and whenever, that will put over its doors the simple words of the Master as its creed, 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength and thy neighbor as thyself,' I will join that church gladly with all my heart." That is faith.

Now none of us can say exactly what Lincoln would do today, were he in the White House in the midst of our present world situation. Omniscience belongs to God. We cannot say but several things stand clear. For one thing, Abraham Lincoln would insist, that in this hour, America listen for the voice of God. That America, her people and her statesmen obey that voice and lean on an omnipotent arm. For another thing, Lincoln would insist that in this hour America, her statesmen, her people think and pray and act and legislate with the needs of the nation, of the world in mind. Only so can God match America and her God-given destiny.

In 1864 at the great national Convention a man from the Illinois delegation arose simply from his seat and without walking to the front, made this statement, "The people of the state of Illinois wish to present to the people of the United States of America for president, the name of Abraham Lincoln, may God bless him." So say we all today. God bless him to our memories.

As Markham said, "He held the long purpose like a growing tree, He faltered not at praise or blame, And when he fell in whirlwind, he went down, As when a great cedar, green, with boughs goes down with a mighty shout upon the hills, And leaves a lonesome place against the sky."

Nothing I Can Do?

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.

—Daniel March.

The Great Among Us

ROBERT H. YOLTON

"He who is the greatest among you shall be your servant . . . and whoever humbles himself shall be exalted." Matt. 23:11-12.

DR. Elton Trueblood tells of how awhile back he was in the city of Newark, N. J., and had to go from the Pennsylvania station to the Lackawanna station in a cab. The driver was talkative. As they drove through a certain street Dr. Trueblood noticed that they could hardly get through because the cars were parked at right angles to the curb. He said to the driver, "That's a funny business. How come that's allowed?" "Oh," the taxi driver said, "the men who live along here each give \$50 to the cop on Christmas Day. I wish I was that cop." "Why," said Dr. Trueblood, "that's bribery, isn't it?" "Oh, no," the driver said, "that's not bribery. They just love him so."

This represents a common attitude of our day, namely, that a man will do most anything for a price, and few do anything kind or good or fine without a reward. The philosophy seems to be, "what's in it for me?"

When I was in college I studied a little philosophy: did fairly well with the beginning courses, but never dared go too far, but I did go as far as Kant. In philosophy you soon discover that no one is sure what another man means, not even the learned professors. I remember one thing from my course in Kant. Three words stick in my mind: "*Ding an sich*"; translated, the "thing in itself."

I am not sure what the words meant to Kant, but I know what they mean to me. The people who have the time of their life are those people who do a thing for the fun of doing it—for the thing itself.

Jesus frequently had something to say about those people who couldn't do something for the sheer joy of doing it. They may seem to be having the time of their lives, he would say; but they aren't, not really, for they have their reward, and a poor reward it is. The people who really have the time of their lives—he would say—"are not the people who strut and parade around and make a great fuss; rather it is those who are humble and go quietly about this business of helping others."

Jesus reminded his hearers, some people want the best for themselves: prestige, honor, glory. Why, said Jesus, it is even true of our religious

leaders, they love the places of honor at feasts, they like to be called Rabbi, they like to wear fancy clothes and lord it over others. They are always all hot and bothered about what others will think of them, they want to be sure to make a good impression on others. They have no interest in the thing in itself—only for the glory that goes with it. Outwardly they may seem to be having the time of their lives, but inwardly they are miserable and really they miss the real thing.

A doctor hesitated for a moment when a call for help came on a particularly bad night, but his love for humanity was strong, the joy of being called in time of need was always thrilling to him, and so he went through a drenching rain to the distant farm home. His services saved the life of a small child. Years later the doctor said, "I never dreamed that in saving the life of that child I was saving the life of the leader of England." For that child was David Lloyd-George, the one time prime minister of Great Britain. With this doctor the great thing was making use of his God-given talent, and so the life of a future prime minister was saved.

There are many physicians, to be sure, whose chief concern is prestige, crowded waiting rooms, and growing bank accounts. They have their reward. But the majority of physicians help the sick get well even though their bank accounts look pretty sick at times. So it is with all of life. You have the time of your life when you forget about prestige and glory and the opinion of others and just do a thing, the job at hand, for the sheer joy of doing it.

Again, some people live to impress others with the importance of *things* they have. They want a bigger house, a finer car, more stocks and bonds than the other fellow has. They are never satisfied; they always want more. Jesus tells about a man who built one big barn, then a larger one, then another, and that called for another and so on. He received the reward he sought.

I was reading the other day about a man who kept bees. But he was not satisfied with ordinary bees; he wanted them bigger and better. So he set out to breed super-bees which would produce a lot more honey than ordinary bees. He succeeded. His new bees produced more honey, and were more resistant to disease. They were quite super, all right. But they also turned out to be the meanest bees in the world, with a ferocious sting. Indeed, the man who bred the bees, and his helpers, were frequently on the receiving end of "upward of 2,000 stings a day." So he discontinued the super bees.



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That seems to be the reward to many who strive for something bigger and better than others; a reward, and it doesn't prove to be much of a reward. Jesus tells us how to use our talents, and the reward. Seek only to serve, never to show off.

Again, Jesus tells us of people who like to give large gifts and do good to others, not for the privilege of so doing, but that they may receive the praise of others. And they have their reward, and it's a pretty empty and meaningless reward too. Serving others just for the praise and glory there is in it is an empty gesture. Certainly we won't be the kind of persons who make a community better and more livable, and who make God's presence known to others.

An old, old story tells how Jesus, walking with his disciples across a stony field, said: "If each one who goes here would carry a stone away, it would soon be a fertile field." At once each of the disciples picked up a stone. John found as large a stone as he could carry, and the other disciples did likewise, according to their good-will and their desire to help. But Simon Peter was in a bad mood that day and so he selected a small stone, hardly more than a pebble, and went marching along with the rest. When they reached the other side of the field they sat down under a tree beside a spring of bright water. The Master, seeing that they were weary, told them to put their stones in front of them. "We are hungry, and have nothing to eat," said Peter, who was thinking only of himself. "Those who work will always have bread," said the Master, and lo, the stones were turned into bread! John had a large loaf, the others had plenty, and Peter—only a small piece. He was too proud to ask any of the others; he was hungry and did without. On the way back across the field at nightfall, no one needed to be told to pick up a stone, and this time Peter carried the largest stone of all—as large as he was able to carry. At the other side of the field flowed a river, and Jesus said, "Let no one do good for the sake of the reward; throw your stones into the river!"

Peter fasted a whole day, but he learned a lesson. The meaning of the story is there for all of us. He who carries a stone to smooth the way for others will find that it will turn to bread. Jesus said, "the servant is the greatest of all." The one who serves and uses his talents in the way God wants us to do may have little of this world's goods, or never be mentioned as a leading citizen in the community.

Jesus pointed out that even those who apparently are the most devout church people may be guilty of practicing their religion for a reward of this kind. They may go around with a long face, make a great to do about not doing certain things, be concerned with the impression their piety is making on others, want others to say what good people they are. They have their reward! Jesus tells us. The truly religious person is the one who is good even though no one is watching, who loves God and serves his fellowman just for the sheer joy of so doing. These are the people who make the way of life a bit easier for others, God's love a bit more real for someone else, and are a blessing to all who cross their paths.

A certain Pittsburgh teacher was having the school children tell what they planned to do when they grew up. All of the familiar professions and occupations were mentioned. Then a small boy on a back row said, "When I grow up I will lead a blind man." There is a boy who has chosen the good part of life. The one who serves is always the greatest. The really fortunate people are always those who can do a thing for the interest and joy in the "thing in itself," without worrying about what they're going to get out of it in return, or what others will think, or what glory will come their way. May you be numbered among them.

Let us pray: Our Father, may we never be concerned primarily with ourselves, or become all hot and bothered about what others will think, or whether this is going to get us anywhere. Rather help us to do what is right and live according to Thy plan for the sheer joy of it. In Jesus' name we pray. Amen.

Declaration of Independence

Unless Thou ledest our dear Land,
How shall it learn the way
To take world leadership in hand
And bring the brighter day?

Unless Thou movest one and all
To place their hopes in Thee,
Then, like a darkened star, may fall
Our dear Land's destiny.

Our fathers' Lord, be with us still;
Their fond faith reinspire
In us, to serve Thy holy will
Beyond all crass desire.

Oh, give us all to understand
For each the future shines
No more than for this cherished Land,
When trust in Thee declines.

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GRATITUDE

OSBORNE L. SCHUMPERT

*Luke: 17:17-18—"Were not the ten cleansed?
But where are the nine? Were there none
found that returned to give glory to God?"*

IN 1934 Germany ran red with blood from Hitler's now famous- or infamous- purge.

Sparks of rebellion glowed within the Nazi ranks only to be put out in ruthless fashion. Not only was the purge a crude, inhuman thing, dragged across the very soul of civilization, but caught within it were some who had been Hitler's staunchest friends—men who had figured prominently in his rise to power. However, in this crucial moment their lives were cast out as old clothes that had done service and were no longer needed. A proud ambition fed upon the very life blood of those who had labored so indefatigably in his behalf. There are few sins more despised than ingratitude, yet how prevalent it is today. How many heartaches there are because of man's callous lack of appreciation. Nay, God, Himself, must often be saddened by the ingratitude of the creature He has fashioned. The disappointment of Christ was acute in this scene of the ten lepers. The nine Hebrews—those trained and enlightened in the courtesies of life and also fully aware of man's debt to God—had gone their way with scarce a glance at their benefactor; only the hated Samaritan had come back to give thanks from a grateful heart. Small wonder our Lord cried out, "Were not the ten cleansed? But where are the nine? Were there none found that returned to give glory

to God, save this stranger?" Why is it that some men have gratitude and others not?

We might well imagine that all men would be grateful, when we consider what they owe to God and to one another. To use an ordinary pencil is to admit how indebted we are to others; to many races and to many lands. The tin in a pencil probably came from Bolivia, the graphite from Mexico, the rubber from India, the wood from Bermuda, and the remaining parts from other lands, including our own. Many hands have united in making possible so simple an action as writing a note. How many reasons we have for being grateful to our fellowmen. Because someone risks his life in a remote region of the earth, there are furs for milady's coat; because men toil in the cotton fields of the south, there are clothes for us to wear; because others sweat under the tropic sun, there is coffee for our table; and so we could continue to give examples without end. How foolish and suicidal it is for men to fight among themselves; to be filled with bitterness, jealousy, and hate, when they are in such desperate dependence one upon another.

There are two roots that nourish gratitude in the heart. One is embedded in a spirit of humility. A man must be humble and feel a need outside himself before he can be grateful. Have the haughty rulers of the earth ever been known to utter sincere words of thanksgiving? To do such would be an admission of weakness; that there is a realm in which they are not supreme. And it is the very nature of the proud to feel sufficient and in need of nothing outside of self. Gratitude can only flow from a humble heart. When David sat before the Lord he said, "Who am I, O Lord Jehovah, and what is my house, that thou hast brought me thus far?" Then he continued in this meek

First Presbyterian Church
Belmar, New Jersey

July, 1953

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and lowly manner to sing the praises of his God. The humblest man is ever the most grateful. He realizes that he is not sufficient unto himself for all things, and likewise, that he is not worthy of many of the blessings bestowed upon him. Thus the proud Pharisee froze his soul in the icy ingratitude of his own heart, but the humble Publican, pouring out his thanksgiving for the new life he had found in God, discovered a warmth and glow to life that increased with each new day.

The second root of gratitude is a sense of appreciation. There is a story about the man, who, wishing to sell a small piece of land, had a real estate agent write an advertisement describing the property. When the copy was read to the owner he became thoughtful for a long while and then said, "Do you know, I have been looking for something like that all my life?" We are not likely to be very grateful until we learn to appreciate the life we possess and all that it offers.

For example, take something as simple as a glass of water. There is water in great abundance all about most of us; we think nothing of it and few of us thank God day after day for that which quenches our thirst. But a man lost in the desert, tongue swollen and black, would give his right arm for a few drops of the water we throw away. If he survives the ordeal, such a man will undoubtedly have a new appreciation even for so common a thing as a cup of cold water.

Or again, we accept our health and sight, and peace of mind as a matter of course. But do we look at some pain-wracked body, doomed never to enjoy the vigor we possess, and try to imagine our feelings if forced to endure such a cross? Once in my youth, a blind man came into the hotel where I stood talking to the clerk. His face was quite cheerful as he made a purchase and then groped his way out. "How did he lose his sight?" I asked curiously, observing that my friend knew the sightless one. "Oh, he left his eyes somewhere in No Man's Land during the last war." Call it childish sentimentality if you wish, but that was one occasion when gratitude welled large within my breast, both because I possessed my sight and because someone had given his to protect my life and the land in which I live.

Perhaps, too, we have not been grateful for the privilege of prayer, because we have never appreciated its meaning, or significance, or power. Possibly we have never been desperate enough to really find out about prayer. Likewise we may never have appreciated the reality of sin. If we have not realized its awfulness or looked at the hell into which it casts a man,

it is not surprising that we are indifferent in giving thanks to Him Who saves us from sin's fearful scourge. But if our eyes were to be opened and we were to become appreciative of the facts, we would go to the ends of the earth in expressing our gratitude to this Saviour of ours. It has been told countless times how Dwight L. Moody once saw a drunken man stagger along the street and said, "There but for the Grace of God, goes Dwight L. Moody." Gratitude comes from a sense of appreciation.

And there are other aspects to this matter of appreciation. Pain and suffering are often God's way of making us better men and women, able to do a larger work and receive a richer blessing. Have we ever dared to give thanks for such as these? Paul did; he was grateful for imprisonment, because it opened a more far-reaching field of service; for weakness, because it made more evident the strength of the Almighty. Such an attitude bears witness to a great soul; one filled with a sense of appreciation and one who could say with the Psalmist:

"Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits."

The roots of gratitude therefore are a humble disposition and a sense of appreciation. There is another thought that needs to be underlined. Gratitude is man's response to the Grace of God. "We love Him because He first loved us." Gratitude is begotten only after His great unselfish love has touched us and left its mark. It can never originate within us. The natural man withholds his thanks, but he who has been touched by Jesus Christ and who bears the brand of the Lord upon his body, offers thanksgiving from the moment the morning light crowds sleep from his eyes until he closes them once again at the end of day. A famous scientist of the last century when asked what was the greatest discovery he had ever made replied, "The discovery that I am a sinner, and that Christ loves me." Gratitude is man's response to this grace from on high. As the poet expresses it:

"Love so amazing, so divine,
Demands my soul, my life, my all."

More than that, God demands gratitude. Paul writes us it is an element in character and that to be void of it is sin. Just as God demands of each of his people a forgiving disposition, a sense of stewardship, and a loving obedient heart; so too, must we be grateful as we go through life. Gratitude is the sign of an enlightened mind and of kinship with Him. Salvation came, not to the nine, but to him who felt compelled to come back and give thanks.

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One great lack in the world today is its lost sense of gratitude. This in spite of the fact that all men realize, when they are honest in their thinking, that they ought to be grateful to both God and man. But many today, trying to live without God, are stifling these high feelings and promptings of their better nature. The result is tension and friction within, bitterness, discord, and hatred without. We must learn once again to love, letting gratitude flow and express itself in a natural way.

One can understand, at least in part, how man can be ungrateful to his fellow man. But it is difficult indeed to understand how one can look upon the cross of Christ without being moved and without making response.

What Goes Into Your Suitcase?

A young Christian packing his bag for a journey, said to a friend, "I have nearly finished packing. All I have to put in are a guide book, a lamp, a mirror, a microscope, a volume of fine poetry, a few biographies, a package of old letters, a book of songs, a sword, a hammer, and a set of books I have been studying." "But you cannot put all that into your bag," objected the friend. "Oh, yes," said the Christian. "Here it is." And he placed his Bible in the corner of the suitcase and closed the lid.—*Beaver Dam Newzette.*

Who Does God's Work?

"Who does God's work—will get God's pay.

However long may be the day.
He does not pay as others pay
In gold, or land, or raiment gay,
In goods that perish or decay.

But God's high wisdom knows the way.
And this is sure, let come what may—

Who does God's work—will get God's pay."
—*Exchange.*



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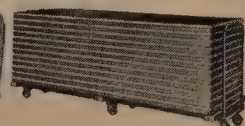


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ILLUSTRATIONS

JOHN H. JOHANSEN

The Church's Fifth Column

Text: Rev. 3:16—"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

One of the most interesting cartoons appearing in our local paper is Jimmy Hatlo's "They'll Do It Every Time." Recently there appeared this one which many of you undoubtedly read. The caption said, "A few weeks ago Bigdome received a visit from his clergyman." The minister is seated in the chair as Bigdome stands before him smoking a cigar and saying pompously, "You asked for it, Reverend, No! I am not supporting the Church. I have not time to attend, the services do not interest me, and I think I can lead a pretty straight life without its help."

The second picture was captioned: "Today His clergyman received a visit from Bigdome," and as he shakes his hand vigorously, he pats him on the shoulder with the left hand and says, "Ah, there, Reverend, how are you? I would like to have my daughter married in your church. Big society affair, you know. I'd like the organist and the entire choir and oh, yes, reception in the Parish House. I suppose you'll take care of the decorations, old chap?"

This cartoon reminded me of the English writer who tells of a clergyman meeting one of his parishioners and urging him to attend the services of the church. The man replied with a smile: "No, parson, I've no use for the church. I've been there twice, once when they sprinkled water on me, and the second time they sprinkled confetti on me." "And I suppose," replied the minister, "that next time will be when they sprinkle earth over you."

Beneath this rather pointed reply is a sober truth. A large number of church members think of the Church seriously only in connection with birth, marriage and death. But the church has no vital relation to their daily lives. And these people are the greatest enemies of the church, for they weaken the church from within, they are the Fifth Column, they are the so-called friends of the Church whose insidious wounds are the most painful.

Laying Up Treasures

Text: 1 Cor. 12:27—"Now ye are the body of Christ, and members in particular."

Someone has told the story of a wealthy man

*Christ Moravian Church
Winston-Salem, N. C.*

who took an interest in a young caddy at the golf club. It was the first time in his life that he had ever been interested in a person outside the circle of his acquaintance in business, although he had given liberally to charity. One day the boy was in an accident and died. The rich man rushed to the hospital and stood by his side. He rode to the funeral with the bereaved family, wept with them beside the grave.

Soon after that he himself died suddenly and came up to the heavenly mansions completely bewildered and uncertain of his fate. He asked the doorkeeper how he had managed to get in. "I wasn't a very good man," he said, "and I never prayed much until Jimmy died. I don't deserve this." "That's right," was the answer, "None of us do! But you had some credit coming to you up here and we built your house out of that." "Credit?" mused the rich man, "I suppose that was for those millions I gave to charity." "No," said the angel, "it was for the tears you shed for Jimmy."

The measure of our likeness to Jesus is the measure of our genuine love and sympathy for our fellow man and our faith in God.

Read and Grow

Text: Ps. 119:11—"Thy word have I hid in mine heart, that I might not sin against Thee."

Commenting upon a recently publicized Bible Reading Week, Mr. H. I. Phillips, columnist in The New York World Telegram and Sun, said: "There was a day when the family Bible was an institution in the American home. Nobody had to hunt for it. It had a prominent place in the living room. If you have one that your mother or grandmother left, fetch it out. You will go through a sort of spiritual cleansing as you go over the passages she underlined in an uplifting testimonial to faith and devotion in the pre-cocktail-lounge era. She would have thought Bible Reading Week hard to explain. She knew only Bible Reading Years."

One of the tragedies of America is that the family Bible is a thing of the past, family worship a rare exercise. But there needs to be more than a family Bible; there should be individual Bibles and daily reading on the part of all. Sometimes we grow careless in this practice. Remember the words of one of God's great servants of several centuries ago: "Either this Book keeps me from sin, or sin keeps me from this Book." Read God's Word daily for your own spiritual growth.

Soldier Obeys

A young cleric, evidently troubled but unwilling for the sacrifice which Christianity offers a real full-time service, said once to the Duke Wellington: "You have seen much of India. Don't you think it is absurd to send our religion there when they already have so many religions of their own?"

"Sir," replied the warrior, "I do not understand your theological niceties. I am a soldier. I am accustomed to obey orders. Jesus Christ commanded His disciples to take His Gospel to every nation. That is sufficient for me."

Ground-Control Approach

Matt. 8:5-13—"Verily I say unto you, I have not found so great faith, no, not in Israel."

Matt. 21:21-22—"Verily I say unto you, if ye have faith; and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Five years ago as I was flying across the Pacific Ocean, I learned what it means to turn myself over completely to another. We had left Anchorage, Alaska, and headed out across the Pacific toward Japan. For ten hours we had flown straight ahead on an even keel, when suddenly our plane began to "bank" (or lean sharply) to the left. Of course, we knew that it meant we were turning. The clouds through which we were flying were so thick that we could not see the tip of our wing from our cabin window, much less could we hope to see any land below us. After banking to the left, we leveled off again and then, in a few minutes, we banked to the left again. Well, we all knew that if we turn to the left twice in succession we must be heading back in the direction from which we had come, and we knew that "home" was a long way off.

I quickly inquired of a member of our flight crew what was going on and was told very simply that we were preparing to land on the little island of Shemya by the ground-control approach. Again I asked what that meant, and was told that when we had flown the required pattern the man at the radar control station on the ground would take control and bring us safely in.

Our pilot still had control of his plane. He could fly it in any direction and at any altitude he wished, but he turned himself over to the man on the ground. Our pilot never moved his control stick on his throttle except as he was directed by the man on the ground. Down through

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the darkness of the night and the impenetrable murkiness of the fog we came straight as an arrow and as true as a plumb line until our wheels touched the end of the runway, and we were safely on the ground.

This is what it means to turn ourselves over to another who knows the way which we take and alone can bring us safely to our desired haven. This is what Jesus meant when he said, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life, will lose it, and whoever loses his life for my sake and

the gospel's will save it." This is God's ground-control approach and it never fails.—*Peter K. Emmons, Pastor, Westminster Presbyterian Church, Scranton, Penna. Presbyterian Life.*

Woven of Flame

If you will hand over to the Holy Spirit your thoughts, He will run them through a sieve of flames, burning out the germs of evil, and allowing only the pure, natural and guileless to pass.

There is no such preservation against the germs of disease as fire. Ask the Holy Spirit to be within you as fire, consuming the evil. Never leave your room in the morning without putting on the armor of light, which is woven of flame, and be sure that though spots may alight, they cannot remain amid its intense heat.

The unspotted are most tender to the spotted. They know too well the perils from which they have been rescued, and their own weaknesses, and they are merciful.—*F. B. Meyer.*

Kindness

Text: Eph. 4:32—"Be kind one to another, tender-hearted, forgiving one another."

A dear mother lay dying, and her oldest son, as he knelt by her bedside, cried, "You have been a good mother to us." The dying woman opened her eyes and with a feeble smile whispered, "You never said so before, John!" and the next moment she breathed her last. If there are kind words to be spoken, let us speak them now, while our loved ones are yet with us. If there are loving deeds to be done, let us do them today. Flowers on the lid of a coffin and a nice epitaph on a tombstone bring no cheer to the dead.

"There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness and time
To assist the weak to climb,
Time for friendship any hour;
But there is not time to spare
For unkindness anywhere."

—*Redeemer Record, St. Paul., Minn.*

One Day at a Time

Life begins each morning! Whether one is 20, 40, or 60, whether one has succeeded, failed or just muddled along; whether yesterday was full of sin or storm, or one of those dull days with no weather at all; LIFE begins each morning. Each night of life is a wall between today and the past. Each morning is the open door to a new world, new vistas, new aims, new try-ings.—*Leigh Mitchell Hodges.*

Lincoln's Twofold Strength

Text: Deut. 33:25b—"As thy days, so shall thy strength be."

While President Lincoln was inspecting Fort Monroe, and the army officers were explaining to him the wonders of the various implements of war, he stumbled over an axle.

Picking it up, he held it by the end of the helve straight out before him, and said, "Here is an instrument of destruction that I need an introduction to. Can any of you do that?"

Another story is that he was so strong that he could lift a barrel of whiskey from the ground, and raise it to the level of his hip and drink out of the bung hole, but—he was so strong that he would not allow a drop of the murderous drink to touch his lips!

Withheld Completions of Life

Text: Isaiah 49:4—"I have labored in vain, have spent my strength for nought, and am in vain: yet surely my judgment is with the Lord, and my work with my God."

A poor obscure woman in a sick-room giving her days and nights, for health and strength, to some poor invalid; or a great brilliant man occupied in the world neglecting his personal interests in the desire that some of the lagging causes of God may be helped forward, or that the men of the city may be better clothed and fed and housed. Now such a life, in whatever sphere it may be lived, has its legitimate completion . . . The natural flower which should crown that life of self-devotion is gratitude . . . And now suppose that the gratitude does not come!

Your friend turns his face to the wall and dies, and never looks at you. The people pass you by and waste their cheers upon some charlatan who has been working for himself. What then? Is there no disappointment of the soul; no sense of a withheld completion; no consciousness of something wrong, of something that falls short of the complete and rounded issue which was natural? Indeed there is! What does it mean? you ask with wonder, even with impatience. The answer is found in the secret of God's love, which time will release.—*Phillips Brooks.*

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Please find enclosed a P.O. Order for which I ask the renewal of my subscription to *The Expositor* for another year, my twenty-second. I look for *The Expositor* in the mail as the coming of an old friend, for it is an old friend now, and is well enjoyed.

Very sincerely yours,
Rev. E. L. A., Massachusetts.

BOOKS

FAITH TO PROCLAIM, by James S. Stewart. Scribner, 160 pp. \$2.50.

This is a book for preachers, in which Dr. Stewart uses attention on the basic theme of *what to preach*, rather than *how to preach*. The five chapters in this volume represent the Lyman Beecher Lectures delivered at Yale University—1. Proclaiming The Incarnation; 2. Proclaiming Forgiveness; 3. Proclaiming the Cross; 4. Proclaiming The Resurrection; 5. Promising Christ, each chapter having six or more subdivisions, viz, chapter two, on *Forgiveness*, presents meaning and application of Forgiveness under the following—

The Armour of an Illusion
God's Way of Piercing the Armour
The Irreparable Past
Restoring the Broken Relationship
The Ethics of Pardon
The Alchemy of Grace
Of Such is the Kingdom

This volume, ready for distribution July, 1953, should be studied by every man who occupies a pulpit, from which he is committed to proclaim a message of faith, and a better day for mankind as a result of understanding and acceptance of God's standards for creatures.

HOW TO PREACH THE WORD WITH VARIETY, by Frank T. Littorin. Baker, 157 pp. \$2.50

This volume by Dr. Littorin, professor of Practical Theology, Gordon Divinity School, Boston, is designed to chart a path from theory to practice in preaching, though adhering to the Word as authorized by the Bible, and present that Word with variety. Part I. Fundamental Approach—Preliminary Concepts, Practical Considerations, What Is Expository Preaching? Discovering a Definition, The Exegetical-Expository Method—provides the ground work for Part II. Applying the Expository Method to Selected Compact Portions of the Word; Part III. Applying The Expository Method to the Entire Bible Irrespective of Its Natural Divisions; Part IV. Preaching From Various Kinds of Biblical Literature. Those of us who find ourselves in need in this all-important area of our work will find this practical remedy; younger ministers, and preachers for the ministry will find it practical in building a sound approach to the business of Preaching the Word.—L.

THE ELEMENTS OF WORSHIP, by Mary Beth Fulton. Judson, 130 pp. \$2.00.

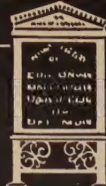
The author of this work is equipped through training and experience among peoples, at home and on mission-fields, to put into words her love and communion for those who realize the need for worship, both personal and in groups. Part One is made up of six services, under the heading, "Worshiping Together,"—Inward stillnesses, Bearers of the Light, Gifts in Differing Measure, So Send I You, Ye Call the Way, Our Message. Part Two is devoted to God's Prayer, which Dr. Buttrick calls "The greatest element of man's relationship to God."—Our Prayers, The Hallowed Name, God's Will, Bread for the Morning, Prayer for Pardon, The Glory of the Cross. Part Three, Entering His Courts with Praise. Part Four, Dramatizing the Program—Fire Builders, Flung Out Banner. A Galilean Service, God of the Nations. Part Five, Facing the Sunset. This is a book to use for personal and group growth in things spiritual. When examined, it will become a part of the leaders' kit to do it" kit.

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GUIDEPOSTS TO CREATIVE FAMILY WORSHIP, Edward W. and Anna Laura Gebhard. Abingdon-Cokesbury, 173 pp. \$2.50.

This volume on Creative Family Worship by the Gebhards is a natural follow-up of the "Rural Parish" and "Parsonage Doorway." Based on personal experience with their own family of four small children, this book of eleven chapters will be recognized by parents as a practical help, or helping-hand extended by a pastor-and-his-wife to those who yearn to achieve actual family worship, if they knew how. Get Guideposts to Creative Family Worship, and use it in your Family Life training division. Parents who have opportunity to examine it will get it and use it.

THE GAME OF LIVING, by Floyd Van Keuren. Scribners, 148 pp. \$2.50.

This book of twelve chapters by Dr. Van Keuren, based on his experience as pastor, director of a large family case work agency for some years, and special lecturer to advanced students in sociology at Ohio State University, and 14-years director of the social service department of the Episcopal Diocese of New York, is designed to bring help and comfort to those who must face personal tragedy, those hampered by fear or anxiety, those troubled and confused by everyday problems of today. Chapter headings include: "You, the Chief Player," "The Try-Out," "Other People," "The Cussedness of Inanimate Things," "Of Cabbages and Kings," "Mystery and Magic of Conscience," "How it All Works." Few would gain-say the need of this volume under present world conditions, reflected in our every need, act, and plans, especially the increasing number of citizens past middle-age.

DESIGN FOR CHRISTIAN LIVING, by Hugh Thomson Kerr. Westminster, 157 pp. \$2.50.

All who knew Hugh Thomson Kerr of Shadyside, Pittsburgh, will rejoice in this volume. Any man thirty-seven years in one pulpit, with a congregation well over the thousand, must have had something vital to say. Dr. Kerr, and his son, Donald Craig Kerr, gives us a fine sampling of his work. Here is an excellent series of thirty-two sermons. They are good sermons, as all he did and wrote was good. They are teaching sermons. They are not long. They are models of good sermon building. The thirty-two are arranged under six general topics: The Christian Year, The Christian World, The Christian Faith, The Christian Life, The Christian Service, The Christian Church—five sermons to four heads, with six to two. The book will suggest much to the minister who plans his sermon schedule for a year or more ahead. (The man who depends on the Sunday paper, or the magazines, for next Sunday's sermon is not advised to buy this volume—perhaps he is!) As noted, the sermons are comparatively brief. They are clear in meaning, well-built and logical. They are rooted in the Bible. They are free of false notes—no bellowing exhortations, no scathing rebukes (of those not present?), no 'purple patches,' no sloppy sentimentality. They are well illustrated. His reading was evidently immense and most fruitful. A good book for ministers who have not stopped the study of sermon construction. An excellent book for classes in homiletics. Some of his Scottish forebears, after he has been in heaven for an aeon or two, will turn to him to say, "Hughie lad, ye didna do so bad as a preacher!" And he will never have higher praise, except the smile on the face of his blessed Lord. (It will be evident, on a little thought, that this reviewer likes this book.)—*Wm. Tait Paterson*.

THE CHORALE, by Edwin Liemohn. Muhlenberg \$2.50.

There was a time when music was the property of the Church. Dr. Liemohn traces the development of modern hymnody from the Gregorian chant through the chorale to modern days. With over 120 musical illustrations he illustrates his text. This is a work requiring much research, study and understanding. Pastors, musical directors and others will be both interested and benefitted by this book.—*W. R. Siegart*

APOSTLE TO ISLAM, by J. Christy Wilson. Baker, 247 pp. \$4.

This biography of Samuel Marinus Zwemer is the story of one of the world's greatest Christian missionaries, the man who devoted his life to bringing the Gospel of the Christ of the Cross to the Mohammedan. The author lets Dr. Zwemer tell the story by quoting liberally from his fifty books, the quarterly magazine "The Moslem World," which he founded and edited, and his detailed diary.

Dr. Zwemer's varied experiences in establishing missions, enlisting workers, soliciting funds, organizing mission conferences, etc., show his versatility and resourcefulness. The chapters, "Taking Hold of God" and "Life Begins at Seventy," give the source of his strength for his untiring labors.

This "Apostle To Islam" preached his last sermon the last Sunday of March, 1952, and was "promoted to higher service" a few days later, April 2, ten days before his 85th birthday. His example inspired other individuals and denominations, to begin work in this difficult mission field.

The reader will find a veritable mine of missionary material and methods in this book. An excellent index makes it a ready reference work. Dr. Zwemer's fifty books, translated into nine languages, are listed and reviewed.—*Victor H. Neeb*.

THE SAGE AND THE OLIVE, by Florence Whitfield Barton. Muhlenberg, 266 pp. \$3.75.

Long and serious research on the France of the Renaissance has enabled Florence Barton to write with detailed accuracy this story of the leading non-conformists as seen by the Parisian printer, whose trade mark was a wise man standing under the olive tree with the wild-olive branches grafted on. Branded as heretics by the powerful Sorbonne, but receiving some help from the throne, they used the power of the press to advance their opposition to the old, corrupt order. The precarious existence of the printer who glories in publishing their forbidden works makes this story which brings to life the great characters of the day, from Lefevre to Calvin, and makes fascinating reading for all interested in history or the church at the difficulty of promoting true faith under a totalitarian regime. We recommend this first book of the parsonage-reared author.—*Claude Richmond*

HERALDS OF THE GOSPEL, by H. T. Lehman. Muhlenberg. \$1.25.

Dr. Lehman began this work several years ago publishing his idea of preaching as proclamation in The Lutheran Quarterly. He sets forth the thought that the preacher is a herald, telling the grace-giving Word and Message of God in Christ. He is not so much concerned with what to preach, as how to preach. Here is something worth considering by both pastors and theological students. This is a dynamic method to be tested in living.—*W. R. Siegart*.

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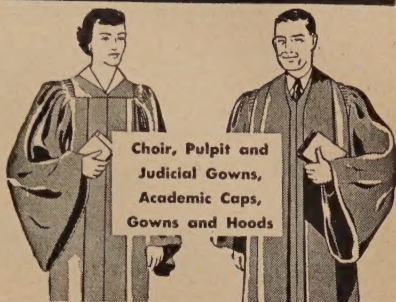
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GOD HIDDEN AND REVEALED, by John Dillenberger. Muhlenberg. \$2.50.

Here is a book that will wake up some unused brain cells. It deals with an oft neglected phase of theology, Deus absconditus. What is the nature of the hidden God? What is the relationship between the hidden God and the revealed God? These, and many more questions, come in for close reasoning and clear explanation as Dr. Dillenberger begins with Luther and traces the concept through Ritschl, Harnack, Otto and many others. In his last chapter he sums it all up and presents ideas worth serious consideration. This is not a new note exactly, but one oft neglected. This book will have considerable impact on theological discussion in our land and should be considered and pondered well.—W. R. Siegart.

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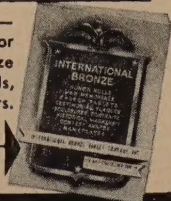
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